

car soil, but rather to multiply their expostulations, warnings and rebukes, in the same spirit of good will and Christian fidelity, and to continue their pecuniary cooperation to the extent of their ability—assured that, in this manner, they are powerfully accelerating the approach of that day when the trumpet of Jubilee shall proclaim liberty throughout all the land, unto all the inhabitants thereof.

Resolved, That our most grateful acknowledgments are tendered to our long-tried and inestimable fellow-laborer, JAMES MILLER McKIM, for his gratuitous and effective vindication of this Society, and its prominent supporters, against the numerous false and malicious charges brought against them by the enemies of individual and universal freedom, during his late visit to England; and also to an equally devoted friend, SARAH POOT, for a similar labor performed abroad during a more protracted absence; and that we hail their return to these shores, in health and safety, and to the field of conflict, ready as hitherto to spend and be spent in the noble cause of the age.

J. MILLER McKIM, desiring to speak to these resolutions, but feeling unable to do so, at the present time, owing to indisposition, was by vote requested to draw up in writing what he purposed to say, that it might be incorporated with the proceedings.

The following resolutions on the Colonization Society were reported from the Business Committee:

Resolved, That in regard to the Colonization enterprise, we make no issue on any of the following points—whether Africa ought not to be reclaimed from barbarism and idolatry; nor whether black missionaries are not better adapted to its climate than white ones; nor whether it is wrong to assist voluntary emigration to the shores of that continent; nor whether the slave trade has not been crippled, or driven from their localities by the colonies already established; nor whether the settlement of Liberia has not attained, in the same period, as high a position as did the Plymouth or Jamestown colony; nor whether the condition of the free colored people in this land is not one of great hardship, and surrounded by many afflictive circumstances; nor whether, to those who are held in bondage, exile with penurious freedom is not preferable to a life of chattelized servitude; but it is, what are the doctrines, designs, and measures of the American Colonization Society, and it is worthy of the countenance and support of a civilized and Christian people?

Resolved, That we abhor and repudiate the Colonization Society, for the following among other reasons—(1.) Because it sanctions the infernal doctrine, that man can rightfully hold property in his fellow-man—(2.) Because it is managed and controlled by slaveholders, whose aim is to give quietude, security and value to the slave system, by the removal of the free blacks—(3.) Because it declares the leprosy spirit of complacent prejudice is natural, and not to be removed even by the operations of the Holy Spirit upon the heart—(4.) Because it is the bitter, malignant, and active enemy of the Anti-Slavery enterprise—(5.) Because it stimulates and sanctions the enactment of soul-crushing laws and proscriptions against our free colored population, under the pressure of which they find it impossible to stand erect on their native soil, and may therefore be induced to emigrate to Africa—(6.) Because the motives it avows, the sentiments it inculcates, the means it uses, the measures it sanctions, are base, cruel, demagogical—and, (7.) Because, from its institution to the present time, the objects of its professed commendation have unceasingly been the strongest testimony against it, as uncalculated for, hateful, persecuting, and unnatural.

As the time had expired for which Sansom Hall was engaged, the Society adjourned to meet, without delay, at the hall corner of Ninth and Arch streets.

Reassembled according to adjournment, the President in the chair.

The resolutions on Colonization being taken up, Oliver B. Stephens spoke in their support, briefly, but to the point.

J. J. Kelly, Esther Moore, Josiah Bond, Charles C. Burleigh, Elizabeth Williams, Sojourner Truth, Jarena Lee, Mr. Glasgow, James Walker, and others, continued the discussion.

The question was called for, and a strong and unanimous vote was given in favor of the resolutions, and against the American Colonization Society.

Rev. S. J. May, of Syracuse, N. Y., said he rose to perform a painful duty. Many present, said he, will recollect a statement which has appeared in the anti-slavery and other journals, to the effect that all the members of the Unitarian Society in St. Louis, Missouri, have emancipated their slaves, and that the Society now stands wholly free from participation in slaveholding. It appears that this is not true; a letter from W. G. Elliot, pastor of the Society, published in the *Christian Register*, at Boston, denies the fact. Mr. May expressed, with much earnestness, the sorrow and shame he felt in being obliged to make this statement, in direction of a report, which had afforded the highest pleasure to himself and many others.

Mr. Garrison offered the following resolution—Whereas, among the endless devices of the pro-slavery spirit, is the attempt to divert attention from the great issue now before the country, and to baffle the operations of this Society, by raising against it the most false and malignant charges—such as that it is an Anti-Sabbath, an Anti-Bible, an Anti-Government, and an Infidel Society, &c., &c.; therefore, Resolved, That the only views which are sanctioned and promulgated by the American Anti-Slavery Society, on these topics, are—that it is lawful on the Sabbath-day to remember the millions of our fellow-countrymen who have been plunged into the horrible pit of slavery, and to combine to extricate them therefrom—That the Bible is most fully and wickedly perverted, by the great body of the American clergy, to the promotion and support of American Slavery—That any Government which makes merchandise of human beings, and hunts fugitive slaves, is to be execrated and repudiated forever: That the only infidelity which the Society endorses is that which breaks the yoke and lets the oppressed go free—and the only Christianity which it rejects as spurious, is that which vindicates slavery as compatible with justice, humanity, and the love of God.

J. M. McKim stated the facts in reference to the protracted and harassing prosecutions to which Daniel Kaufman and Stephen F. Weasley, of Cumberland county, had been subjected during the past six years, for harboring a family of alleged fugitive slaves, resulting in the conviction of Mr. Kaufman, and the acquittal of Mr. Weasley, in the U. S. Circuit Court, after which Judge Grier granted a new trial in the case of Mr. Weasley. Mr. McKim then read a letter from Mr. Weasley, in which he had, by advice of his counsel and friends, settled the aid of all who sympathized with him in bearing this burden. Mr. McKim appealed to all present to assist in this worthy and suffering man.

The Secretary of the American Anti-Slavery Society were instructed to obtain the original copy of the Declaration of Sentiments, as engrossed on parchment by Dr. Abraham L. Cox.

Lucy Stone urged attention to that portion of the Declaration of Sentiments which relates to our giving the preference to the products of free labor over those of slave labor. She begged the friends to consider also whether they did not compromise their principles by aiding in the purchase of individual slaves, thereby enabling the slaveholder perhaps to buy two fresh slaves in the place of the one sold.

EDWARD QUINCY expressed the thanks of all the members of the Society and others present from abroad, to the friends resident in Philadelphia, for their abundant and generous hospitality.

After further impressive remarks, in reference to the final separation of the assembly, by Samuel May and W. L. Garrison, the Society adjourned sine die.

Thus ended a meeting which, for ability in the discussions, a world-wide spirit of liberality on the part of the speakers, deep and growing interest on the part of all present, fidelity to the cause of the enslaved, and a spirit of undisturbed and unflinching reliance upon the truth of God, has scarcely been equalled and perhaps never surpassed, by any in the history of the Anti-Slavery enterprise.

WILLIAM LLOYD GARRISON, President.
SAMUEL MAY, Jr.,
OLIVER JOHNSON,
CYRUS M. BURLEIGH, Secretaries.
SARAH POOT,
GILES B. STEPHENS.

LETTER FROM HON. GEORGE W. JULIAN.
CENTREVILLE, Ind., Nov. 20, 1853.

DEAR SIR:—I have received your letter of the 10th inst., inviting me to be present at the twentieth Anniversary of the formation of the American Anti-Slavery Society, to be held in Philadelphia, on the 3d and 4th December next. For this distinguished and unmerited honor, please accept my thanks. Most gladly would I be with you, and avail myself of the catholic invitation of your Society to occupy its platform, 'untrammelled in regard to thought or speech.' Nothing could afford me more heartfelt gratification than to imbibe the resolute purpose and martyr spirit of our great movement, by a friendly communion with its heroes; and it is therefore with unfeigned regret that I find myself precluded by other engagements from attending your celebration.

The object of your Society is 'the speedy and eternal overthrow of chattel slavery in our land.' The magnitude of such a work requires a faith in those who undertake it commensurate with its achievement. They must have faith in Providence, in Rectitude, in the triumph of the Right, through the sincere strivings of men. All good causes lag and languish through lack of this faith; through a lurking suspicion which finds its way into our hearts, that injustice is a necessity under the government of the Most High. If we really believed in the truths to which we subscribe in words; if, in our judgment, we could find 'but one strong thing in this earth, the just thing, the true thing; if we could fully realize that justice is omnipotent, and that slavery and every other refuge of lies must perish, because opposed to the beneficent ordinances of the Universe; and if men everywhere would acknowledge and practically apply these truths, humanity would be redeemed from its woes, and the millennial day would be ushered in upon the world. Here lies the grand difficulty with our movement. There are even many professedly anti-slavery men, who, I believe, are scarcely half converted, who manifest no confidence in the power of truths they profess, by efforts or sacrifices for their advancement, and whose hearts falter and grow cold when the signs of promise are all around their pathway. For myself, I believe the Providence of God, availing itself of the blindness and wickedness of men, is hastening on a great crisis in the history of our country, and that the cause in which we are engaged is passing through a transition period from a feeble and unpopular, to a powerful and dominant movement, among the great forces that are shaking the world.

This opinion is based upon facts which, to some, indicate the decline of free principles. The passage of the Compromise measures, now more than three years since, and the decree which simultaneously went forth that there is no higher law than the wicked enactments of men, the preaching of multitudinous heaps of lower law sermons, and the joining hands of Castle Garden politicians and atheistical Doctors of Divinity in the endeavor to debase Jehovah and inaugurate the Devil in his stead; the holding of grand Union meetings throughout the country, after the Union had been already saved by the plasters and nostrums of its political doctors; the calling out of the Army and Navy by the federal authorities to assist in the return of a fugitive slave, and the effort to drag from the grave of tyranny, and fast into our jurisprudence, the infernal doctrine of constructive treason; the cold-blooded conspiracy of the Whig and Democratic parties last year at Baltimore, against republicanism, humanity, and God; the recent case of John Freeman at Indianapolis, and the reckless villany of the Marshal of Indiana in stripping the body of his victim so that a Christless squad of perjured miscreants and kidnappers might swear according to the pattern, which they did; the still more recent case of William Thomas at Wilkesbarre, set free by blood-thirsty assassins acting in the name of the Government, and the heartless and high-handed judicial ruffianism of Justice Grier;—these, and many other kindred facts which I might name, are not the tokens of disaster to our cause, but the sure prophecies of its triumph. As the natural fruits of the Slave Power, appealing to the hearts and consciences of the people, they were demanded by the times; for it has been said truly, that wrong institutions must grow to their full stature, and display all their diabolical enormities, before they will engage earnestly in the work of their overthrow. We should not desire to have Satan act with a prudent circumspection, and enlist the world on his side, or disarm his opposition by disguising him in the drapery of decency. Let him show his cloven foot, and make palpable the fact that he is a devil, and his empire will be subverted.

Herein should the enemies of slavery thank God and take courage. We have unmasked the dragon. We have shown it of its long-permitted immunity from the right of search, and compelled it to stand up in its unveiled ugliness before the judgment-seat of the world. The slave interest itself has become a most efficient helper in its own destruction. Its unhallored rule has at length set the world to thinking, its great heart to beating, and its great voice to agitating. The anti-slavery spirit has pervaded our literature, and millions of hearts, in the old world and the new, are now throbbing responsive to the sufferings of the American slaves. It is rapidly moulding the public opinion of the civilized world, which Mr. Webster used to tell us is the strongest power on earth. It is remorselessly breaking into fragments the great political parties of our country, and at the same time extending its dominion into the churches and hierarchies, which it will either purify or scatter to the four winds, as a preliminary to the establishment of other systems, wherein shall dwell righteousness. These facts, and the glorious future of which they give promise, should animate us with courage, constancy, and an unflinching faith, in our continual labors for the oppressed. You, I am sure, and those who constitute the American Anti-Slavery Society, will not be blinded or disheartened by the irregular ebb and flow of political currents, or by facts which drift about upon their surface, but you will penetrate beneath it to those great moral tides which underlie and leave onward the politics, the religion, and the whole frame-work of society.

With an assured trust in the progress and triumph of our cause,
I am, yours, very truly,
GEO. W. JULIAN.

FROM HENRY C. HOWELLS.
ROME DALE, near Alleghany, Pa.,
Nov. 28th, 1853.

My beloved friends in the cause of universal righteous Freedom:—Twenty years have passed since it was my happiness to address you on the formation of the American Anti-Slavery Society. Twenty years of patient, persevering and enduring toil in the happy service of the God of Love. Twenty years of persecution and defamation, with all manner of evil spoken falsely of you for the name's sake of Him who pities the poor and destitute. Taking joyfully the spoiling of your goods, and the jeopardy of your lives; the execution of tyrants, and the anathemas of a hireling priesthood, you have been thus far sustained by Omnipotence, shielded in the hour of danger, and cheered onward with the promises of Him who cannot lie, that Truth (and your cause is Truth)

shall finally triumph over every obstacle; whether it proceed from the grosser forms of vice, or from the phylacteries of what has been emphatically called 'American Christianity.' The Lord and Master, in addressing the latter class, said, that 'Publicans and Pharisees shall enter the Kingdom before you.' What do we see? The Church (with some happy exceptions) which has shut up her bowels of compassion, deaf to the wailing of millions of the human brotherhood not more unworthy than themselves, and dumb in the cause of those appointed to destruction; therefore she is losing her moral influence in the world, and from her time-serving policy, sinking in the estimation of common honesty. Yet in her God-defying position, to cover her own shame, she points at you, with the finger of affected scorn and with a mendacious tongue cries, 'Infidel.' Would God that the charge could not be retorted, with fearful reality, and tremendous power! Again she shouts, 'Atheist!' So did the idolaters of Rome to the primitive Christians, because they would not worship their gods. But the practical Infidels and Atheists are those who handle the word of God deceitfully, who honor Him with their lips, but in works deny Him, and His power deny. They form a league with the enemies of God and man. They deceive the South by false representations of their best friends. They deceive the Nation, by representing those who would exalt it in righteousness as enemies of its race.

But what do we now see? When the professed friends of the Redeemer are false to their trust, He maketh the wrath of man to praise Him. The Fugitive Law, black as the pit with moral pollution, is working a mighty change. The Theatre, too, burdened like Basan's ass with the sins of the nation, now with the tongue of humanity rebukes the madness of the prophet as in various places Uncle Tom's Cabin, with all its thrilling, heart-breaking realities is acted to the life, before-crowding, weeping thousands. The same class of the community who once were proud to be your persecutors, will yet rejoice to do the roughest work of breaking the chains of slavery. Lastly, if human testimony is of any value, you have coadjutors among the spirits of the just made perfect, who from the upper world are teaching a purer morality than that taught by the churches generally.

Dear friends, my heart's desire is that the God of love may endue you with heavenly wisdom in all your deliberations, make you zealous and faithful to His will, and preserve you in peace.

I must regret it is not in my power to be with you. The time is mine. But should any of my old friends, or any friends of progress, journey this way, I shall be happy to give them a passing home and hearty welcome.

I cannot close this letter without expressing my joy at the successful and happy results of the first lectures given in the Slave States by those excellent women, Lucretia Mott and Lucy Stone. Much of the mighty work of reform is, I believe, yet to be accomplished by women disenthralled from ages of oppression. Southern have often been represented by their false friends as incapable of any motive but sordid interest, but they have shown, and they are capable of receiving and carrying out the truth nobly. All honor to those female champions in the cause of Righteousness!

Your friend,
HENRY C. HOWELLS.

FROM CASSIUS M. CLAY.
CINCINNATI, Ohio, Nov. 21, 1853.

GENTLEMEN:—Your kind letter of the 10th inst., inviting me to attend the Twentieth Anniversary of the American Anti-Slavery Society, is received. I should be proud to be with the pioneers of the cause of Liberty, on such a day, did time allow; but it does not. There is something significant in your going South. You have 'conquered a peace' in Boston. When you were driven from New York a few years ago, you immediately came in close sympathy with a large class of stern men and women, who before stood aloof in their contumacious of your movement. New York is now won; and Philadelphia must now determine whether graciously, or no, she must submit to the unconquerable truth, and the progress of the age! You are right when you class me with those who contend for 'the speedy and eternal overthrow of slavery in our land, by all rightful instrumentalities.' I value it above all other questions. You fight outside of the Union; I within it. So long as we agree in purpose, we will agree to disagree in the means. I love the Union as much as the 'Silver Grays' or Southern centers; but I love it not for itself. I love it as the means to an end. I love it as the exponent and conservator of the principles of man's equality and self-government. I love it as the legacy of fathers who avowed that government had only its authority from the consent of the governed. I love it as the guardian also of religious liberty, and the true Christianity—that religion is between man and his God; and that no man can rightfully, in this respect, exercise censorship over others. I love the Union as the banner-bearer of the aspirants of freedom of all lands and nations—lovely in order to be loved. But when it fails in these 'glorious' ends—and in these only 'glorious'—then, say I, let it perish forever!

And as I thus love it, I shall make eternal war upon all those canting scoundrels, whether in Church or State, who would pervert its true prestige to the attainment of slavery, and its extension and perpetuity. I return the war of those, however powerful, whose main business it is in these States to 'crush out abolitionism!' I return the war of those who would by sermons, tracts, or literature, aid the reaction of anti-revolutionary avowals. I return the war of those who, under the hallored names of Democracy and Republicanism, stand by foreign despots, and who, amid blood and prisons, bear banners inscribed with 'law and order!' I return the war of the Supreme Courts of the United States, who, under the pretence of devotion to law, pervert every principle of justice, of the President of the slave power, and of a servile Congress! With a manly heart, I stand by you and all true men; and my voice shall ever be, 'I don't give up the ship.'

I am, truly, your friend,
C. M. CLAY.

Wm. Lloyd Garrison, President.
W. Phillips, E. Quincy, S. H. Gay, Secretaries.

FROM REV. T. W. HIGGINSON.
WORCESTER, (Mass.) Dec. 2, 1853.

DEAR SIR:—Thank you for the honor done me by your invitation to attend the Anti-Slavery celebration at Philadelphia, and regret that I cannot accept it, in consequence of other engagements.

I regard the Anti-Slavery movement as the moral crisis of this generation. Beyond all other questions of the time, this tests every man first, and then educates him. I do not see how there can be, among generous and conscientious persons, more than one opinion respecting its principles, or more than two opinions respecting its destiny. And whichever of these two last opinions we may adopt, our practical duty remains still the same.

My meaning is very simple. This nation struggles under a terrible disease, growing with its growth, and strengthening at the expense of its real strength. Now, every disease has one of two results. Either the disease kills the patient; or the patient, after all, outlives the disease.

First, there are those, (and I am one of them,) who think that the patient in this case will outlive the disease. These point to the increasing mental and moral education of society, to new inventions, to better laws,—to the decided improvement especially in the condition of the Southern slave population, and the amelioration of slave codes, (in spite of all assertions to the contrary;) they point, finally, to the great sudden birth of an Anti-Slavery Literature,—to prove that the moral power of the world is at last beginning to produce an effect. Certainly, if these things be true, they should put a heart of faith into every American man

and woman, enabling each one to fight more strongly on the side of Freedom.

2. But there are those who deny all this, and believe that Slavery is gradually gaining a larger and larger control of our National Government,—that the nation is too utterly prostrated ever to recover from the moral contamination;—that the United States, 'the Rome of the Dollar,' is destined to fall as the other Rome fell;—that, in short, the disease will kill the patient. I do not believe this—but let it be so. How does this affect our practical action? It is remarkable, that it is in periods when States are declining, that individual virtue always shines brightest. It was so in Greece,—it was so in Rome. Seneca said, 'Was there ever any State so desperate as that of Athens under the Thirty Tyrants, when it was a capital crime to be honest? [It is political,] a capital crime to be honest now?—'and when the Senate was a College of Hangmen, [who was it] when a United States Senator threatened to hang?—'Never was any time so wretched and hopeless; and yet Seneca, at that very time, preached moderation to the Tyrants, and courage to all the rest.'

It was Seneca who wrote this, and lived to act the same part himself in the decline of Rome. What a waste of virtue it seemed to them! But now that Greece and Rome are long fallen, and the very names of their tyrants faded, Seneca still lives to guide and encourage a younger race, on another continent. So it is always with true Reformers in the worst of times; the immediate result of their labors is uncertain; the distant result is sure.

It was an ancient maxim, that 'it is far easier to conquer a nation than one wise man'; and it is so now.

I am, yours, very respectfully,
T. W. HIGGINSON.

Wendell Phillips, }
Edmund Quincy, } Secretaries.
S. H. Gay, }

FROM WM. G. W. LEWIS.
CINCINNATI, Nov. 29th, 1853.

DEAR SIR:—My father, Samuel Lewis, has received a letter requesting his presence at your annual anniversary, at Philadelphia, on the third and fourth of December.

Mr. Lewis's health will prevent him from leaving home at present, while a severe attack of illness prevents his even answering your letter in the manner you suggested.

He wishes me, however, to say, that his opposition to Slavery and the spirit that sustains it is still unceasing and uncompromising. He never expects to cease in his exertions to banish it from the land, while he lives, or until it is driven entirely from our borders. The time has come, when Christians, whether in the organized church bodies or out of them, must, if obedient to the faith, rally in defence of God's truth and of humanity, in opposition to oppression of every kind and every where.

Yours for the cause of humanity,
WM. G. W. LEWIS.

Wendell Phillips, }
Edmund Quincy, } Secretaries.
S. H. Gay, }

FROM HON. GERRIT SMITH.
MESSRS. GARRISON, QUINCY, PHILLIPS AND GAY:

DEAR FRIENDS:—Your invitation finds me suffering under rush of blood to the head. My reply must therefore be brief.

I should indeed long to be with you on the 3d and 4th proximo, but I cannot be. I hope to be able to be in Washington at that time.

Truly yours,
GERRIT SMITH.

FROM REV. E. H. CHAPIN.
NEW YORK, Nov. 24, 1853.

GENTLEMEN:—You rightly apprehend my desire for the speedy overthrow of slavery in our land, and my sympathy with every movement which tends to accomplish this object; but absence from home, and numerous engagements, render it impracticable for me to be present at the meeting of the 3d and 4th of December.

Yours truly,
E. H. CHAPIN.

Wm. Lloyd Garrison, President.
W. Phillips, E. Quincy, S. H. Gay, Secretaries.

laws on your statute-book, inasmuch as you have taxed a woman who has a husband. In the State of Massachusetts, no woman can hold or dispose of the property which she may by her genius and industry accumulate while she is in custody. Let taxation and representation cohabit ever!

This is respectfully submitted,
SARAH H. YOUNG,
No. 126 Merrimack street, Lowell.
November 22d, 1853.

MANCHESTER, N. H.
An Anti-Slavery meeting will be held in MANCHESTER, N. H., on Sunday, Dec. 11, and will be attended by Rev. A. T. Foss and Parker Pillsbury, Agents of Mass. Anti-Slavery Society.

LECTURES TO LADIES. We call attention to the Lectures to Ladies, (see notice,) by Prof. Brown. He comes highly recommended, and his Course will doubtless be very entertaining and instructive. His first lecture (a free one) will be given to-morrow (Saturday) evening.

Four Children Burned to Death.—On Friday night, Nov. 4, three houses, situated at the west end of the village of Paris, in this county, were burned to the ground; and, melancholy to relate, four children of Mrs. Morrow, two boys and two girls, perished in the flames. The eldest, a girl, was aged 15 years. The fire originated about midnight, in the house occupied by Mrs. Morrow. It is one of the most heart-rending occurrences that ever happened in this county.—*Shelbytown (W.Va.) Sentinel.*

A negro in Petersburg, Va., took up and 'tied on his back' a huge load of tobacco from the depot to the Centre Warehouse. It weighed 385 pounds. The *Southside Democrat* says this is a fact.

A free negro, 70 years old, named Dr. Perkins, has been convicted in the Circuit Court of Bracken county, Ky., and sent to the Penitentiary for three years, for aiding the escape of a slave. Two other negroes and two white men have been indicted for the same offence.

James Gordon Bennett not only applied for the French Mission and was refused, but he actually stooped so low as to ask for the Consulate to Lyons—and was refused that also. Poor Bennett!

Maritime Murder.—The captain and all the crew, except one boy, of the schooner *Heroine*, Captain Cornack, of London, were lately murdered by the king and natives of Tabou, Africa. The schooner was subsequently recovered by the crew of the *Tweed*, from Beira, England, and has arrived at Castle Townsend.

The *Wilkesbarre Affair* not yet ended.—The *Times* of the 1st inst. have found two bills of indictment against that miserable tool of the Slave Power, Deputy Marshal Wyncock. We were laboring under the error that the proceedings had under the infamous Judge Grier were final. Perhaps it may yet be sustained that the authority of a State is competent to prosecute its citizens from brutal assault and informal arrest even by a United States officer.

A black man, named Tom, died at the plantation of Lemuel Green, near Greensboro, Geo., on the 31st ult. The age of Tom is reckoned at one hundred and seventeen years. He retained his mind till within a few days of his death, and was able, a short time since, to walk about the yard.

The Russians in Paris persevere in stating that the day is approaching fast for the annihilation of the Turkish armies in Europe and in Asia; and they speak with as much certainty as if it were already a *fait accompli*. Within a month from the present time, they say, an overwhelming force from Bessarabia will sweep the Turks from the principalities like chaff before the wind, and the Ottoman empire itself will be at the mercy of the Czar.

The Erie railroad, with its equipments, cost \$25,000,000, and employs 200 locomotives.

NOTICES OF MEETINGS, &c.
CHEMICAL LECTURES TO LADIES,
AT THE
NEW ENGLAND FEMALE MEDICAL COLLEGE,
274 WASHINGTON STREET.

Professor Wm. S. BROWN, from Glasgow, author of 'Chemistry for Beginners,' will give a Course of Thirteen Lectures to LADIES, at the above-named Institution, at 2 o'clock, on Wednesday and Saturday afternoons.

Our Course will embrace the fundamental principles of Chemistry, and their application to elegant accomplishments and domestic arts; as Cooking, Adulteration of Food, Poisons and their antidotes, Ventilation, Dyeing, &c. The whole to be illustrated by numerous and interesting EXPERIMENTS.

The afternoon named have been selected to accommodate Teachers in the Public Schools; though the knowledge that will be obtained of this beautiful and practically useful science will be of interest and value to all. First Lecture free, on SATURDAY, Dec. 10, at 3 o'clock, P. M.

Tickets for the Course, \$3, to be had at the Lecture Room of the College.
SAMUEL GREGORY, M. D., Sec'y.
Boston, Dec. 3, 1853.

ANTI-SLAVERY LECTURES
AT THE
BROADWAY TABERNACLE, NEW YORK, 1853-'54.

THE NEW YORK ANTI-SLAVERY SOCIETY, (auxiliary to the American Anti-Slavery Society,) believing the present time to be eminently favorable for a full and free discussion, in this city, of the great question of American Slavery, has made arrangements for a Course of Anti-Slavery Lectures, to be delivered on each successive Tuesday Evening, beginning December 15th, and closing March 7th, in the Broadway Tabernacle.

In order that the subject may be presented in all its aspects, political, moral, social and religious, and with unimpaired impartiality and freedom of discussion, the Society has engaged the services of the eminent champions of Freedom whose names, together with the times when they are severally expected to appear, are given below:

1. Hon. JOHN P. HALE, Tuesday eve, Dec. 13.
2. Hon. JOHN G. RALPH, " " " 20.
3. Hon. JAMES E. GARDNER, " " " 27.
4. Mr. C. LENOX REMOND, " Jan. 3.
5. JOHN JAY, Esq., " " 10.
6. Rev. HENRY WARD BEECHER, " " 17.
7. Miss LUCY STONE, " " 24.
8. Hon. CHARLES GRIFFITH, " " 31.
9. Rev. Wm. H. FURNESS, " Feb. 7.
10. Wm. LLOYD GARRISON, Esq., " " 14.
11. Rev. THEODORE PARKER, " " 21.
12. WENDELL PHILLIPS, Esq., " " 28.
13. REV. WALDO EMMERSON, Esq., " Mar. 7.

TERMS OF ADMISSION.
Gentlemen's Season Ticket, \$2 00
Ladies, " " 1 00
One Admission for a Gentleman or Lady, 0 25
One Admission for a Gentleman and Two Ladies, 0 50
The Lectures will commence at 7 o'clock. Doors open at 6 o'clock.
Tickets for sale at Fowlers & Wells', 181 Nassau st.; at the Office of the National Anti-Slavery Standard, 142 Nassau street, (up stairs); and at the door of the Tabernacle, on Tuesday evenings.
By order of the Committee of Arrangements,
OLIVER JOHNSON, Chairman.
New York, Dec. 2, 1853.

ANTI-SLAVERY LECTURES IN WORCESTER.—1853-'54. A Course of ten or more addresses will be delivered in Worcester, during the ensuing season, by the following Speakers:—
1. Rev. Antoinette L. Brown, of New York, Dec. 9.
2. Frederick Douglass, of Rochester, N. Y.
3. Rev. Samuel Johnson, of Salem.
4. Henry C. Wright.
5. Wendell Phillips, of Boston.
6. Hon. John F. Hale, of New York.
7. Rev. E. E. Hale, of Worcester.
8. N. C. Colver.
9. J. S. Adams.
The Lectures will be delivered at the City Hall, on successive Friday evenings, except that, during part of December and January, they will alternate with the Concerts of the Germania Society. Lectures commence at 7 o'clock.
Single tickets, 10 cents. Packages of ten, to be used at any Lecture, 50 cts. For sale at Keith & Co.'s Bookstore, and at the Door.
T. W. HIGGINSON, President.
O. K. EARLE, Secretary.

Rev. THEODORE PARKER will preach at Waverly Hall, South Framingham, on Sunday evening, Dec. 11th. Services will commence at 7 o'clock.

REV. ANDREW T. FOSS, an Agent of the Massachusetts A. S. Society, will lecture as follows:—
Manchester, N. H., Sunday, Dec. 11.
Fitchburg, " " " " " 12.
Leicester, " " " " " 13.
Sterling, " " " " " 14.
West Boylston, " " " " " 15.
Worcester, " " " " " 16.

LORING MOODY will lecture on topics connected with the Anti-Slavery cause in Shrewsbury, Sunday, Dec. 11.

WANTED.—A young colored man wishes a situation in a family where, in part compensation for his services, he can enjoy some opportunity for improving his mind.
Apply at the Anti-Slavery Office, 21 Cornhill.

CHARLES SPEAR will speak in the Universalist Church in Andover, Mass., next Sunday, day and evening, on the subject of the Proper Treatment of Criminals.

The Year 1853
Has been a year prolific in good Books.
John P. Jewett & Company,
Among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be found in every library.

Mrs. Child's Life of Isaac C. Hopper.
One of the most intensely interesting books ever published. 10,000 copies in 4 months.

THE SHADY SIDE,
BY MRS. HUBBELL.
A thrilling tale of the vicissitudes of a country minister's life. 20,000 copies in 8 months.

THE MYSTERIOUS PAROCHISM,
OR, SATURDAY LICENSE.
A powerfully written Temperance Tale. Fourth Thousand.

LECTURES TO YOUNG MEN,
BY REV. BUREN W. CLARK.
First thousand sold in four days.

POETRY.

From the Voice of the Fugitive.

JOHN BULL AND BROTHER JONATHAN.

Friend Jonathan, my young John!
We'll take some chat together;
Ye are a growing boy, John,
As ever stood on leather;
And loud your voice is heard, John,
It sweeps the broad Atlantic;
When ye become excited, John,
Ye are a little frantic.

Ye say our laboring men, John,
As it regards their station,
Are worse than chattel slaves, John,
That toil on your plantation;
Like other boys ye think, John,
Ye are more wise already.

Than Johnny Bull your sire, John,
That good old man so steady.
Friend Jonathan, my young John!
How strange a lad ye're growing;
A Democrat ye are John,
Much like a rooster crowing.
When July comes along, John,
Ye raise your poles to heaven,
And talk of Freedom then, John,
As all to man that's given.

Ye speak of factory girls, John!
That toil in town and city,
As suffering more than slaves, John,
And more deserving pity;
And for our laboring men, John,
Ye seem to have a horror,
Each drop of sweat they shed, John,
Affects your hearts with sorrow!

Now, Jonathan, my boy, John!
We'll talk the matter over;
John Bull has children poor, John,
Yet tell them he will never;
For little babes and mothers, John,
Our John will keep no shame,
For such ye'll find no market, John,
In England, if you ramble.

Queen Vie, unlike to Pierce, John,
Would never pledge the nation
To catch her subjects thus, John,
(Ye're proud of his oration!)
She lets the poorest go, John,
No bloodhound ever pursuing,
While on your own slaves' tracks, John,
Such mischief oft is brewing.

Ye are a pious boy, John!
If we may take your preaching;
Yet from your slaves the Word, John,
Of Jesus and his teaching
Ye will withhold, and try, John,
To make them like your cattle,
And for the Prince of Darkness, John,
Thus do a valiant battle!

My democratic friend, John!
My pious boy and ready,
My best advice to you, John,
Is, keep a little steady!
Your crowing and your pray'r, John!
With clanking chains are ringing,
The mother's wall seems strange, John,
When mingled with your singing!

WHITE LAKE, MICH.

From the Boston Journal.

A DIALOGUE.

PHILANTHROPIST.

Weariest pedestrian, where are you going?
Bundle in one hand, and bandbox in 't'other?
IRISH HELP.

Going to seek a new place, if you please, sir—
Sad is my heart, though my feelings I smother.

PHILANTHROPIST.

Yes, in your face I see marks of dejection;
Why did you leave the last place where you lived,
If for your mistress you felt this affection,
Which, as you truly say, scarce can be hid?
Why did you leave her?—or did she, unkindly,
And, without reason, cast you off?
It pains me to see you thus wandering blindly—
Come, in my wagon I'll take you a lift.

IRISH HELP.

Turn me away, sir, is it you say, sir?
Troth! I should like to see one that would do it.
If you just think I'm a worm, drive away, sir,
You and your wagon—I'll go it on foot.

PHILANTHROPIST.

Did you not tell me that you had your heart, ma'am?
Did you not tell me that you had no home?
Did you not tell me how hard 'twas to part, ma'am,
With a good place, and this weary road?

IRISH HELP.

May be you think that I can't get another;
May be you think that no man wants a girl;
Go, get along with you, you and your brother,
Or into your wagon a brick-bat I'll hurl!
Maybe you think to this country I came, sir,
To stick in one place, like an old rotten log!
Troth! I'd think myself greatly to blame, sir,
To come to a free land, and work like a dog.
If you are so anxious to know just the reason
I left the place where I lived near three years,
'Twas cos the mistress had the impudence brazen,
To tell me white sugar and butter were dear,
And that she wished I would rise in the morning
Without making her get out of her bed
And come to my attic door just at the dawning,
Knocking as if to awaken the dead.
Says I, just lie still, then, till the fire itself makes,
Keep in your warm bed, my honey, my dear,
For it's the last time my morning's rest I break,
To get up and wait on you, niver you fear.
Off then I went, sir, this bright Monday morning,
Left all the clothes standin' in a-suds—
Up to the attic, without ever turning
To look at her face, and packed all my duds,
Into the bandbox, as you may see sir,
Which I have carried full six miles to-day,
Without ever a morsel of bread or of tea, sir,
But niver mind that, I have had my own way!
Brookline.

SONNET TO A HAUGHTY BEAUTY.

BY JOHN G. SAXE.

You're very elegant, my lofty lady,
And have indeed a most bewitching grace,
Which only wants a little modest frown
To make you beautiful as Byron's 'Haidée';
A decent pride there's certainly no harm in;
The very best of us must still be human;
But though fine features charm us in a woman,
Beauty with modesty is twice as charming!
I knew a lady, fairer, colder, purer,
Than any I saw on Nova Zembla's side,
Who grew so ugly with overweening pride,
It took a regular ass plot to cure her!
Proud, she was scorned, but Nature, thus outwitted,
The girl was loved the moment she was pitted!

NIGHT DEWS.

The dew of the evening most carefully shun;
These tears of the sky for the loss of the sun.

THE LIBERATOR.

TO H. B. S.

I am happy to answer your 'few more questions,' (signed H. B. S., perhaps by mistake of the amanuensis,) though some of them are founded upon a misapprehension which it becomes my first business to clear up.

Our judgment in religion ought undoubtedly to be founded on those same laws of reason and common sense on which we act in the matters of ordinary life. Reason and common sense are the instruments by which we must judge of all things, and which were given us by the Creator expressly for that purpose. But the use of these instruments implies a distinguishing between things that differ, and would by no means allow us to run a parallel between the Creator and 'any intelligent being,' still less one so low in the moral scale as Louis Napoleon.

You justly characterize as 'absurd' an imagined mode of reasoning about the Emperor of France, which includes the following sentence: 'It is true that all the facts of his past administration, as far as I have been able to obtain them, are entirely against this supposition, and would lead me to quite another result; but this does not in the least shake my faith.' Neither reason nor common sense seem to have been employed in this delusion, and I do not conceive myself to have given you any just ground for attributing a similar one to me. Certainly you mistake very much in saying that my confidence in God is 'without any basis but an impression.'

Whencever comes my conviction, previously stated to you, and which seems to me perfectly natural and probable, that human affairs are superintended by a God, supreme in every imaginable excellence, it is corroborated by the whole weight, be the same more or less, of those arguments of Paley and Butler which are commonly considered to demonstrate such superintendence, and which, however they may fall short of logical proof, must be admitted by every one to furnish a very strong presumption in favor of it. I think with these authors, and with Paul, that 'the things that are made' furnish us abundant reason for believing in a God, their maker, and though when an infidel says to me that, 'on the theory that "evidence of design requires a designer," God also requires a designer, and so another and another, *ad infinitum*,' I am unable to contradict him, my confidence remains unshaken, and I believe in God as firmly as in any of the things that I can prove.

Though it be true, as I have said, that a complete view of the good and evil thus far developed in human history would not 'justify the ways of God to man,' still less would it justify the position of the atheist, or the devil-worshipper. The immense preponderance of good over evil in human experience make a presumption quite strong enough not only to authorize the theism prevailing almost universally among men, but to make him ridiculous who fixes his eyes pertinaciously upon the evil and will not look at the good, or who suffers a tenth or a ten-thousandth part of incidental evil to outweigh in his estimation the immense remainder of obviously systematic and prearranged good. The man who should attempt, from the phenomena of nature and humanity, to prove that there was no God, or only an infernal one, would fall much further short of his object than Paley and Butler have of theirs. If it is necessary to allude any further to 'Napoleon the Little,' I will say that I have yet to see any beginning of God in him upon which to found even a favorable 'impression.'

I have told you that I know not whence comes my conviction of the existence and the perfect excellence of God; but on viewing this conviction side by side with the immense majority of the facts springing out of the life of man, I am quite satisfied of its correctness; and quite satisfied also to live by it not only to, but after, that event in life which is commonly called death. As to the (comparatively) few residual facts of sin and misery, it seems to me the extreme of foolish credulity to be led by them into atheism. True, I cannot satisfactorily explain them; but, conscious that my knowledge is very limited, believing that Infinite Perfection can, and perfectly able to trust that he will, ultimately unravel this difficulty, and glorify himself in the progressive welfare of all mankind, I am content to wait, and I see nothing unreasonable in this waiting. It is certainly more rational than to quit the probable (because I cannot logically prove it) for the improbable and absurd.

I dissent entirely from your statement that we can ascertain what the Author of Nature is likely to do in a future world only by inquiring what sort of things he has done in this. If you are content to acquiesce in an imperfect God because you find apparent imperfection among his works in this beginning of our existence, I can't help it; but my God must be perfect; and I find it much easier to wait in that confidence until faith is corroborated by sight, than to believe that the real Father of the universe will ever 'laugh at the calamity of his creatures, and mock when fear and final destruction come upon them.' I find too that much more light is thrown upon the future by this ideal Perfection of God, than by drawing inferences from the limited display of his character in the past history of this world. Thus—if you will permit me more an allusion to what seems to me the appropriate figure of a primary school—both the merits of that institution, and the prospect for the future, would be much better understood by a pupil who should be told from the commencement that he was destined for a complete education, including successively the grammar school, the academy, the college, the university, and the business of active life, than by him who knew only what he could infer from the petty details and minute discipline of the primary school itself. The trials and sufferings, which seem to the infant pupil so barbarous and so needless, may be perfectly explicable and satisfactory when shown in their proper relation as parts of an extended and progressive system. Let us, at all events, forbear to attribute injustice to God, while we are so very incompetent to criticize his plans. Is it not better, as was easier, to assume that 'Tis all for the best?' It seems to me that 'the best' is the most likely result from the system of Infinite Perfection.

This perfect excellence of God, in every imaginable attribute, is the key to all that I think concerning Him and His works. The inability of my mind, in its present stage of development, to comprehend any particular part of God's works, does not in the least interfere with my faith in the absolute perfection of the whole.

To proceed with my answers to your questions—Whenever a book, or a man, or a library, or a body of men, attribute unworthiness, imperfection or limitation of any sort to God, (that is, anything inferior to my highest idea of Him,) I dissent from that opinion and reject it. As many portions of the Bible do this, I feel sure that those portions do not come from Him. My reason shows me that other parts of that book contain the loftiest truths that have yet been revealed to man; and to those I pay due deference. I am willing to read, and to consider candidly, your proposed demonstration of eternal evil from the light of nature, but I advise you rather 'by faith, to take a view of brighter scenes in heaven; for myself, as at present informed, I believe in God, the antithesis and destroyer of evil, but the Creator and Preserver of men.

There will certainly be as many ideas of God as there are different sorts of men, but the same practical rule may be given to each. First, assume God to be the highest and noblest that your imagination can conceive, and next, by constant efforts for self-improvement, strive to attain higher conceptions, and to act up to them. If you can show me that any general rule is better than this, I will thankfully accept it.

I repeat, that the creation of beings, the known result of whose creation will be eternal misery, is incompatible with my idea of the goodness of God; a great amount of temporary suffering, which I am at liberty to suppose remedial, does not shake my faith in that goodness. Please observe these italics, that you may not mistake, and thus mistake, my meaning hereafter.

I think the race of man, as a race, has made such profitable progress in goodness, as not only to suggest, but to confirm the idea that this is the first stage of an elaborate and immensely extended process of education.

With a whole eternity before us, we can afford to be patient with this process, though it seems as slow to us as the acquisition of the alphabet does to a pupil in the other primary school. Of course, the Great Teacher has some rules of which we, the pupils, do not at present see either the advantage or the justice. For my part, I am persuaded that he knows his business, and is acting for the real welfare of every one of his pupils.

Your series of questions about 'punishment' shows an idea of its character and purpose radically different from mine. I believe that God's ordinance, securing exact and full retribution to every sin, is expressly designed and adapted to promote the welfare of the sinner as well as of the rest of mankind; and I have such entire confidence in God's administration of justice (always cooperating with love) as to expect that every sinner will be improved in character and benefited in condition (sooner or later) by means of it. If you ask me why suffering sometimes lights on the innocent, I have already said I do not know; but I have no idea of distrusting God on that account.

To your next question, 'If the Creator be what you think him, why did he arrange a system involving so much suffering, so much seeming injustice and cruelty?' I reply, as I stated in my former letter, I do not know. But, firmly believing that all these things are arranged by Infinite Love and Wisdom, I feel no disposition either to 'curse God and die,' or to abandon my faith in a Perfect Deity, or to refrain from cooperating with His system so far as I do understand it.

I rejoice, my dear friend, if you have a view of God wherein you find rest. Suffer me to suggest that the best security for the correctness of our idea of God is, that it be in the highest degree honorable to Him. Your conclusion is that, 'though evil be eternal, it will be from no fault in Him.' My firm reliance is that He, Infinite in Wisdom, Power and Love, has so provided, that evil shall not be eternal.

THE DILEMMA OF NATURALISM.

H. B. S., in THE LIBERATOR of the 18th ult., undertakes to retort upon the believers in the divine beneficence, some of the difficulties that embarrass their own theories. 'How do you know,' it is aptly asked, 'that God does regard the principles of honor and right in his intercourse with his creatures?' A pertinent and momentous question. Stated in other terms, it is: 'How do you know that God is good, in your sense of goodness?' The scriptural revelation, and the theory of preexistence aside, not certainly from observation of the divine providence in this world, as is forcibly argued, from the fact of evil, the entailment of sin upon the innocent, and other undeniable conditions of human existence here.

Let this be conceded. Not more upon the reflection of nature with its obtrusive manifestations of evil and defect, than upon the records of historical religions, with their terrible solutions of the problem of divine providence, is the goodness of God predictable. From either, we derive only the mixed idea, that God is inscrutable, though holding the faith that God is good, derived elsewhere, we may compel the refractory facts and opinions, derived from either source, into a sort of subjection to that faith.

As faith or dogmatism predominates, men hold to the idea of the divine beneficence, whatever may be their verbal declarations of belief. It is certain that the vast majority of men, both religious and irreligious, have not believed in the goodness of God; it is apparent to my mind that they do not now. Men defraud and oppress their inferiors, the cruelties of an unfeeling conscience half answered by a theory, that God's standard of moral action is not substantially higher than their own; that it would be an impertinence for them to assume a virtue that would reflect on their idea of the divine; that God is selfish, eager to appropriate to himself the goods of the universe, cunning to entrap, in terrible catastrophes, creatures too feeble and too ignorant to avoid them, indemnifying himself for a short-seeming patience with sin, by the completeness and perpetuity of its punishment.

Be it, then, that nature, joined with us and corrupted by us, in our estrangement from God, thus lifts him from his mind, and the aspects of nature, and, like our own souls, only partially enlightened by the divine spirit, have not yet wholly vindicated him—whence otherwise do we derive our knowledge that God is good? 'C. K. W.' says, justly, from faith. But not from faith alone. A fact so fundamental, so primal, ought to have infinite relations to other facts, infinite correspondences to other truths. And so it has a basis in reason as well as in faith. The goodness of God comes to us with the very idea of God. It is doubtful if we derive our knowledge of God otherwise than from our idea of goodness. Goodness is the highest perception of the human soul; the highest, because all men are involuntary, and in spite of their own pride and self-complacency, to give it that position in their estimation. It is the lesson of history, and of every life, that goodness is best of all. We enthroned it over beauty, over wisdom, over power, over justice. So long as all men must assent that it is a higher moral act to do a positive charity, than mere justice, so long will it be apparent, that the idea of goodness is paramount to every other, and none paramount to it. Now, the true God must correspond to the highest idea of the soul. Given the human eye, and light and the sun are inferable. Given the human soul, and goodness and God are inferable. Religion is the regard of man for the supreme. But the instinctive regard of the soul towards goodness. If, then, God be not good, not only have we no obligation and no reason to regard him, but no capacity wherewith to do so; and religion itself is naturally impossible.

But if God must be absolutely good, is he so in our sense? If not, then, for us, he is not good at all; for we cannot change by will or thought our ideas of goodness. I call my coat black, and my linen white; but if another man's idea of blackness is what I call white, and of whiteness, what I call black, it is a consideration I care not to entertain, so long as we have never become confused in our application of language. I call mercy, justice, love, good; but if, in the divine estimation, wrath, injustice and hate are so, I can only say, that my soul was created when another fashion prevailed. I dare not abandon my own ideas now, and take others upon hearsay, until I could know to what lengths of confusion I might arrive. Perhaps sin itself might become virtue, and the devil the true God. Perhaps all my compunction for my own sins, all my repudiation for those of others, might seem an impertinent fancy. No, no; here at least must be *terra firma*. The law of God, in the consciences of men, must be exempt from our irreverent skepticism. Skepticism may be dangerous, but it is only fatal when it breaks the original forms of faith, and destroys the elements of all religion in the soul. Of all daring speculations in theology, let us beware of those which tamper with the light that enlighteneth every man, that cometh into the world. When our creeds chafe the vital cords that bind our souls to God, it is well, it is safe, it is necessary, as we value salvation, to cast them out of our minds.

The only question that remains is: Is the absolutely good God *almighty*? Looking at nature, with its frosts and darkness, its storms and pestilences, its wastes of ocean and of desert, the annual wreck and death of winter, the destructive ferocity of nearly all the species of animals, and at the evil accidents that interrupt and aggravate arrangements in themselves evil, I confess that the obvious answer is, No! Looking into our own consciousness, and proud in the knowledge that we have related and can resist the will of God, the answer is more distinctly, No! Looking at human history, and singling out, as a test fact, that eighteen hundred years ago a people, no worse than others then or since, rejected and crucified the Son and manifestation of God,

and that the race has consistently, and to this day, rejected and persecuted every man that came in his spirit, again the same answer is extorted. Even the Bible represents only a struggle between God and the power of evil for the mastery,—the victory only partial, and a promise to our hope. What if this, I confess, superficial answer, to the momentous question, be the truth? Shall I quit the allegiance of God, because a usurping devil is keeping him out of his right? Shall I join the stronger party, and chime in with the bad public sentiment of the times? Because Franklin Pierce was elected, must I hurrah for him, and the Fugitive Slave Bill? When darkness veiled the land, where Jesus hung crucified, must Peter and John go in for the powers of darkness, because it was their hour? What if their hour has lasted until now, are they any more entitled to our veneration and obedience? What if the same power, that has so far kept God out of his kingdom of this world, the coming of which he teaches us to pray for, shall defer and keep him out of it in the world to come, our allegiance will be due to God, though an exile, and not to Satan, though seated on his throne, with heavens in which to feast his friends, and hells in which to torture his foes.

But faith has a different answer and affirms more profoundly the almightiness of God. Virtually and to the natural sense, there are many things now in the world stronger than God. The Emperor Nicholas is stronger; so is American Slavery. Most men are deluded by this aspect, and so go over, as they believe, to the stronger party. God only seems weak, because he will not resort to their violent methods. He will not kill, he will not compel, he will not invade the sanctity of individual freedom. He will suffer evil, he will not do it. It would have been easy for him to have vindicated his physical strength against the Roman soldiery leading away Christ to be crucified. 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?' But it is to the spiritual eye a higher manifestation of power to suffer than to punish. Men are required to overcome evil by good, to love their enemies, to endure injuries with absolute forgiveness, not an endurance that baits itself with the hope of future and ten-fold vengeance, but an endurance based upon unfeigned love. They are required to do this, because it is the best; and if the best, the divine method. Vindictive power may coerce and restrain sin, the divine love overcomes and consumes it. As we grow civilized, we gain higher estimates of moral power. European Despotism and American Slavery, though propped by money, votes and bayonets, when seen through the eye of a real religious faith, seem weak and evanescent, with the moral sentiment of the world arrayed against them. The divine power, then, is really and scientifically absolute, but not actually and apparently. It is absolute to the limit of its own nature, and in accordance with its own attributes.

I am only now prepared to entertain the difficulties suggested by 'H. B. S.' How can God be good, and such obviously unfair and unjust relations exist between him and his creatures in this world? These relations are fully, pointedly and boldly stated in the letter of H. B. S. Orthodoxy is as silent of a solution of them as is any other form of religious dogma, and preexistence, itself the veriest conjecture, only postpones the divine mismanagement one series further back. As I may not doubt the goodness of God, as, from my natural perceptions of right, I cannot believe that these arrangements are just, I simply, and until otherwise informed, assume that God is not the author of these arrangements; that a good being will not be guilty of a bad action. This seems infinitely more philosophical, and more reverent, than to jump to the conclusion, that God is not good, not good even according to my ideas of goodness; for to talk of goodness, other than that of which I have an idea, is like talking of a color or an odor, of which I never had a perception. Much of the evil influences in the world, I can readily see how I, and other men, contributed to form. I feel the depraving influence of customs and institutions, and laws, that were once voluntary thoughts of single souls. Shall I blame God for placing me in conditions which I have carelessly provided for myself? As I find myself capable of corrupting society, it is scarcely less easy to see, that I can disturb the harmony of nature. Who made the brutes so fierce and destructive, I may not know; I only know that, for the most part, they had lessons enough in ferocity from men, and that human kindness has been able to change their fierceness into gentleness. But how came I to do this evil in the first place, for the most part naturally and ignorantly? If I did it *naturally*, then I was before capable of doing it, and the doing it might have been a necessary step towards my salvation. If I am asked how could a good God create me capable of sinning *naturally*, I cannot tell, because I do not know under what necessity and out of what conditions he created me, nor that my existence, with all its surroundings and infestations of evil, is not a progress towards the highest good.

It has been the general resort of the believers in the popular theology, when encountering any difficulty in the application of their system to reason, to leave every imputation of the moral sense resting upon the Creator. Rather than doubt that God is the responsible author of the evil conditions of human life, they will doubt that he is good, according to any idea mankind have of goodness. If it is inconsistent with mercy and love to punish the sins of this life forever in another, then God is neither merciful nor loving. Heterodoxy has long borne the odium of free thinking. But there is no free thinking in theology so bad as that, which thinks every difficulty in theology is settled, provided nothing is compromised to the natural conscience but the divine integrity, and which makes free with the reputation of God, rather than qualify an iota in a human creed.

For the purposes of present faith and worship, as well as for the serenity of private contemplation, it becomes necessary, for those who think, to surmount in some way those old difficulties. This conjecture of preexistence is an honest effort in this direction, but not the first, nor the last. In the light of absolute science, evil and sin may be purely phenomenal,—as actual to us, who suffer and do them, as the horrors of a bad dream. Practically, the thought is of no value, since we have not yet awakened, and know not that we ever shall. Even in a dream, conscience is alive, and we feel all the pressure of obligation to dream right actions. As we are finite, and so can apprehend God only in sections, piece-meal, under the limitations of time and space, so we see his creations in process, and not in result. We must form a thing, to see and know what it is. The ideal of God is his work, his work is his ideal. As he appears to us working and doing, there must appear to us also things to be done, spheres into which his creating love has not entered, a back-ground of darkness, upon which his hand is bringing out forms of light and beauty; or, in other terms, defect, evil. It is by no means certain that the Infinite Mind, seeing the end from the beginning, enjoying simultaneously the inception and the completion of creation, is affected by any such limitations.

Approaches of the general subject discussed, shall we not come to know, that neither any nor all scriptures, nor nature, nor the soul of man, is *plenarily*, for us, the authoritative word of God, since sin affects and perverts each; but only that in scripture, nature, and the human soul, which belongs to the creative God, and not to the dead chaos, upon which he is working.

Well does the world cling to its Bible, against those who offer no higher revelation than the whim of the human intellect distracted by sin, or grim pictures of nature, troubling yet with the convulsions of her ancient chaos.

Some persons whose lives are commonplace enough, contrive to throw a halo around their deathbeds, and leave the world that they have never lived in, in a blaze of glory—just as the even sings sweetly just before dying, the dolphin dandles the sea-lark's eyes when in the last agonies, and the lobster turns beautifully red when it goes to pot.

Table-stippings and spirit-rappings are all the rage at Melbourne and Sydney.

and that the race has consistently, and to this day, rejected and persecuted every man that came in his spirit, again the same answer is extorted. Even the Bible represents only a struggle between God and the power of evil for the mastery,—the victory only partial, and a promise to our hope. What if this, I confess, superficial answer, to the momentous question, be the truth? Shall I quit the allegiance of God, because a usurping devil is keeping him out of his right? Shall I join the stronger party, and chime in with the bad public sentiment of the times? Because Franklin Pierce was elected, must I hurrah for him, and the Fugitive Slave Bill? When darkness veiled the land, where Jesus hung crucified, must Peter and John go in for the powers of darkness, because it was their hour? What if their hour has lasted until now, are they any more entitled to our veneration and obedience? What if the same power, that has so far kept God out of his kingdom of this world, the coming of which he teaches us to pray for, shall defer and keep him out of it in the world to come, our allegiance will be due to God, though an exile, and not to Satan, though seated on his throne, with heavens in which to feast his friends, and hells in which to torture his foes.

But faith has a different answer and affirms more profoundly the almightiness of God. Virtually and to the natural sense, there are many things now in the world stronger than God. The Emperor Nicholas is stronger; so is American Slavery. Most men are deluded by this aspect, and so go over, as they believe, to the stronger party. God only seems weak, because he will not resort to their violent methods. He will not kill, he will not compel, he will not invade the sanctity of individual freedom. He will suffer evil, he will not do it. It would have been easy for him to have vindicated his physical strength against the Roman soldiery leading away Christ to be crucified. 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?' But it is to the spiritual eye a higher manifestation of power to suffer than to punish. Men are required to overcome evil by good, to love their enemies, to endure injuries with absolute forgiveness, not an endurance that baits itself with the hope of future and ten-fold vengeance, but an endurance based upon unfeigned love. They are required to do this, because it is the best; and if the best, the divine method. Vindictive power may coerce and restrain sin, the divine love overcomes and consumes it. As we grow civilized, we gain higher estimates of moral power. European Despotism and American Slavery, though propped by money, votes and bayonets, when seen through the eye of a real religious faith, seem weak and evanescent, with the moral sentiment of the world arrayed against them. The divine power, then, is really and scientifically absolute, but not actually and apparently. It is absolute to the limit of its own nature, and in accordance with its own attributes.

I am only now prepared to entertain the difficulties suggested by 'H. B. S.' How can God be good, and such obviously unfair and unjust relations exist between him and his creatures in this world? These relations are fully, pointedly and boldly stated in the letter of H. B. S. Orthodoxy is as silent of a solution of them as is any other form of religious dogma, and preexistence, itself the veriest conjecture, only postpones the divine mismanagement one series further back. As I may not doubt the goodness of God, as, from my natural perceptions of right, I cannot believe that these arrangements are just, I simply, and until otherwise informed, assume that God is not the author of these arrangements; that a good being will not be guilty of a bad action. This seems infinitely more philosophical, and more reverent, than to jump to the conclusion, that God is not good, not good even according to my ideas of goodness; for to talk of goodness, other than that of which I have an idea, is like talking of a color or an odor, of which I never had a perception. Much of the evil influences in the world, I can readily see how I, and other men, contributed to form. I feel the depraving influence of customs and institutions, and laws, that were once voluntary thoughts of single souls. Shall I blame God for placing me in conditions which I have carelessly provided for myself? As I find myself capable of corrupting society, it is scarcely less easy to see, that I can disturb the harmony of nature. Who made the brutes so fierce and destructive, I may not know; I only know that, for the most part, they had lessons enough in ferocity from men, and that human kindness has been able to change their fierceness into gentleness. But how came I to do this evil in the first place, for the most part naturally and ignorantly? If I did it *naturally*, then I was before capable of doing it, and the doing it might have been a necessary step towards my salvation. If I am asked how could a good God create me capable of sinning *naturally*, I cannot tell, because I do not know under what necessity and out of what conditions he created me, nor that my existence, with all its surroundings and infestations of evil, is not a progress towards the highest good.

It has been the general resort of the believers in the popular theology, when encountering any difficulty in the application of their system to reason, to leave every imputation of the moral sense resting upon the Creator. Rather than doubt that God is the responsible author of the evil conditions of human life, they will doubt that he is good, according to any idea mankind have of goodness. If it is inconsistent with mercy and love to punish the sins of this life forever in another, then God is neither merciful nor loving. Heterodoxy has long borne the odium of free thinking. But there is no free thinking in theology so bad as that, which thinks every difficulty in theology is settled, provided nothing is compromised to the natural conscience but the divine integrity, and which makes free with the reputation of God, rather than qualify an iota in a human creed.

For the purposes of present faith and worship, as well as for the serenity of private contemplation, it becomes necessary, for those who think, to surmount in some way those old difficulties. This conjecture of preexistence is an honest effort in this direction, but not the first, nor the last. In the light of absolute science, evil and sin may be purely phenomenal,—as actual to us, who suffer and do them, as the horrors of a bad dream. Practically, the thought is of no value, since we have not yet awakened, and know not that we ever shall. Even in a dream, conscience is alive, and we feel all the pressure of obligation to dream right actions. As we are finite, and so can apprehend God only in sections, piece-meal, under the limitations of time and space, so we see his creations in process, and not in result. We must form a thing, to see and know what it is. The ideal of God is his work, his work is his ideal. As he appears to us working and doing, there must appear to us also things to be done, spheres into which his creating love has not entered, a back-ground of darkness, upon which his hand is bringing out forms of light and beauty; or, in other terms, defect, evil. It is by no means certain that the Infinite Mind, seeing the end from the beginning, enjoying simultaneously the inception and the completion of creation, is affected by any such limitations.

Approaches of the general subject discussed, shall we not come to know, that neither any nor all scriptures, nor nature, nor the soul of man, is *plenarily*, for us, the authoritative word of God, since sin affects and perverts each; but only that in scripture, nature, and the human soul, which belongs to the creative God, and not to the dead chaos, upon which he is working.

Well does the world cling to its Bible, against those who offer no higher revelation than the whim of the human intellect distracted by sin, or grim pictures of nature, troubling yet with the convulsions of her ancient chaos.

Some persons whose lives are commonplace enough, contrive to throw a halo around their deathbeds, and leave the world that they have never lived in, in a blaze of glory—just as the even sings sweetly just before dying, the dolphin dandles the sea-lark's eyes when in the last agonies, and the lobster turns beautifully red when it goes to pot.

Table-stippings and spirit-rappings are all the rage at Melbourne and Sydney.

Mortality on Board the Ship New World.—The New World had 754 passengers on board when leaving Liverpool, of whom 72 had died, nearly all from cholera.

Railroad Accident.—On Sunday, at Portland, Samuel Wells, freight conductor, was caught by the rope and thrown down with violence, which so injured one of his legs that amputation became necessary to save his life.

Mortality on Board the Ship New World.—The New World had 754 passengers on board when leaving Liverpool, of whom 72 had died, nearly all from cholera.

Table-stippings and spirit-rappings are all the rage at Melbourne and Sydney.

Mortality on Board the Ship New World.—The New World had 754 passengers on board when leaving Liverpool, of whom 72 had died, nearly all from cholera.

Table-stippings and spirit-rappings are all the rage at Melbourne and Sydney.

Mortality on Board the Ship New World.—The New World had 754 passengers on board when leaving Liverpool, of whom 72 had died, nearly all from cholera.

WAR—LABOR—THE ARTS.

Extracts from an admirable Address delivered before the Massachusetts Charitable Mechanic Association, on the occasion of their Seventh Exhibition, Sept. 27, 1863, by GEORGE R. RUSSELL.

For some centuries after the extinction of the Roman empire, the arts not only made no advance, but were neglected and forgotten. The world was covered with a funeral pall, as though a moral pestilence had swept over it and smitten down every manly virtue. During all that period of dead, dead monotony, when 'darkness was upon the face of the deep,' and the sea of life was overcast with a calm so motionless, that no redeeming vitality seemed left to stir its waters, hardly a solitary feeble light appeared to cheer society and keep it from receding into its original elements. Unmening wars, which could not even float the poor bubble of military glory; feudal oppression, that crushed down every generous sentiment; and monastic superstition, which brooded with black wings over poor humbled humanity, fill up the pages of history which record the degradation of that long night of gloom.

At last, a cry burst upon the ears of sleeping men, and awakening them to life, poured Europe upon Palestine, and gave an impulse to enterprise upon the holy sepulchre. The Crusades followed. These came discoveries, consequent upon the renewed energies of mankind, and the human race started on a career which gave a new era to the world. The arts once more arose, and advancing with the general progress, lured back their missing sisters, or, lured on invention to supply their place. But, here and there, some lone one, like the lost Pleiad, seemed blotted from the heavens, and kindred constellations were, hereafter, to shine on, without a ray from those fallen stars. But, in their revival, the arts had their favorable or adverse periods, as sagacious liberality patronized, or thick-headed despotism oppressed; no prostrate for long courses of years, and then arising, with regenerated vigor, to give a reborn to their art. The progress of the arts, the deadly foe of industry, have broken in upon them, in almost uninterrupted succession, diverting human activity from its legitimate occupations, demoralizing the taste, and weakening the inducements to honorable labor.

The mechanic makes a good soldier. The transition from the hammer to the musket is not unusual, and sinews which have hardened in unrelenting toil call little for the fatigues of the field. Men, accustomed to system and regularity, fall easily into the discipline and privations of military life. But to return to the paths of peace, is quite another and more difficult operation. Campaigns are not schools of morality; and the teachings of the sword are not improved, though they are apt to supersede earlier impressions. Lowest learned by the watch-fire and in the smoke of battle, amidst the dead and dying, over the ashes of villages and the sack of cities, are sorrow remembrances to bring back to the domestic fireside, or to walk with one when bells are knolling to church. The harp of many a nature loses its charm on senses which have been accustomed to the drum-beat and the movement of battalions. It is dull work to go back to the shop, with the din of arms still vibrating on the ear, or to keep patiently to the allotted hours of labor when the imagination is dwelling on 'hair-breadth escapes' or the imminent deadly breach. The Latin poet says, that the descent to the infernal regions is easy, but that it is rather troublesome to mount up again. It is an innocent, though not perhaps a profitable amusement, to play soldiers and wear a certain dignity even when the musicians outnumber the rank and file, steel coming out second best in the competition with brass, as 'the pomp and circumstance of